

ATLANTIS

A JOURNAL OF RESEARCH

and Official Organ of the Research Centre Group



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VOLUME 4 NUMBER 3

SEPTEMBER 1951

PUBLISHED BI-MONTHLY ● PRICE TWO SHILLINGS

RESEARCH CENTRE GROUP

*The Atlantis Research Centre The Hoerbiger Institute
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All lectures at 7.30 p.m. at the Caxton Hall, S.W.1.

September

28th—Dr. Margaret Murray—The Coven of the Witches
as an Instrument of Royalty.

October

12th—Mr. K. Koop—The Old Straight Track.

26th—Mr. Egerton Sykes—The Argonauts

November

16th—Annual General Meeting.

30th—Mrs. M. E. Hone—Astrology and Antiquarian
Research.

December

14th—Mr. L. C. Suggars—The Dawn of Astronomy.

28th—Christmas Reception.

January

11th—Mr. H. N. Bickle—Hoerbiger Theory.

25th—Miss Etherington—The Horse in Prehistory
and Myth

It is hoped to arrange for lectures during 1952 by Mrs.
Culverwell, Mr. Lewis Edwards, Col. Fenwick and Mr. R.
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Astronomical History and Atlantis

by L. C. SUGGARS

Astronomy, like medicine, is one of our oldest sciences. Naturally both of them were not sciences originally but were born purely for utilitarian purposes; they originated because man is a thinking animal and their use gave him an advantage in life's struggle.

In the early dawn of man's origin when he had developed the powers of speech, his faculty for noticing things must have made him aware of the rhythmic changing of the seasons, of the advent of spring each year and the coming of summer with its promise of food in the shape of fruits and nuts. This awareness of the return of the seasons year after year probably originated in the zones outside the tropics.

Firstly because the seasonable change in the tropical heat is not so apparent (especially in some countries) and secondly the proportion of tropical evergreen trees to deciduous ones is very much higher; thus the falling of the leaves in Autumn is not so apparent as it is in, say, the north temperate zone. It can then be deduced that in some lands where the supply of food followed the lead of the seasons, man must have first been aware of the period we call a year. The day would be more or less taken for granted and perhaps excited no more comment than "where does the sun go to at night?"

Once the period of a year (but not its length) was known, the next step would be the discovery that its birth each year could be foretold by the rising of a certain star. Here it must be made clear that any day in the year can (and probably has been) called New Year's day. The four natural New Years' days are first (I feel) the shortest day of the year (21st Dec.) then the longest (21st or 22nd June) and finally either the 21st March or the 21st September when the sun crosses the equator in its movement northward or southward respectively each year.

In the late dawn of man's existence he probably kept clear of the very cold zones and in such latitudes as that

of Spain or California he had clear skies in which to see the stars day after day. Just like us he was afraid of violent thunderstorms with vivid lightning and these natural phenomena, because they came from the skies, he most probably associated with the appearance of one or more stars. This would specially apply in such places as North India where the regularity of the monsoon each year would probably be associated with the appearance of a certain star. To such stars he would in due course allocate the status of a God.

Now through out the ages this world has had its quota of people who see an easy way of making money due to the possession of certain knowledge or goods, and no doubt one of the first of these was an astronomer! This man was slightly more intelligent than the rest of his friends and he had discovered by observation over a number of years, that the return of the rains, or the return of the spring could be foretold by the rising and appearance of a certain star each year. He would note that it rose a little later each day and in due course it disappeared below the horizon, not to be seen again until the same time the next year. Such knowledge had of course a commercial value and it would be exploited. It would be passed from father to son⁷ from priest to disciple and coupled with it would be the superstitions of the age, thus giving birth to astrology in due course. Upon such knowledge early man based the sowing of his crops and the move to new pastures and hunting grounds.

We must not think of this process of astronomical reasoning as continuous or swift. It probably took thousands of years to arrive at the conclusion that the year repeated itself and thousands more to associate a star with the birth of the new year. Many of the possessors of such knowledge must have had their heads cracked by jealous rivals with stone axes, but the general trend towards such knowledge would survive the tribal wars and other calamities.

Man next discovered how to count on his fingers and toes, and then how to count more than ten by notching a wood stick for every ten counted. This supposition that counting followed knowledge of natural things is, I think,

reasonable, because even today one meets uneducated people who nevertheless possess a wide and accurate knowledge of nature and her ways by virtue of their observation and way of life.

With the ability to count would come the first attempts at measuring the length of the year and no doubt they arrived at a figure between 355 to 375 days. Then would come the discovery of the gnomon. This would be nothing more than a stick stuck vertically into the ground and from the length of the shadow cast by the gnomon they would arrive at the shortest and longest day. Here again man was assisted by nature, as he probably found out the "shadow business" from observing the changing length of the shadow cast by the tribal tree. He would note that upon a certain day when the sun was overhead the shadow only reached a particular stone, whereas on all other days that stone was always in the shadow at such time of day. With greater powers of reasoning and intelligence would come the use of a gnomon to measure accurately the day on which the longest and shortest shadows occurred. Quite probably the gnomon was itself notched at every tenth day in order to keep a tally of the days. Note, however, that we must have the sun daily in such experiments which rules out the cloudy northern latitudes.

To make all the above observations calls for leisure with its available time. The observers were then all men who were either incapacitated from hunting and work, or men of rank who had no need to work.

So far in this article we have used reasoning or supposition to arrive at our prehistorical views of early astronomy and then our next step is abrupt. Like going through a long dark tunnel we suddenly emerge into the sunlight of recorded history. The time is 3188 B.C. (A) and the place is Upper Egypt. Menes has just ascended the throne and the union of Upper and Lower Egypt is just in the future. The priests of Menes have a writing that is in its infancy but they already know that the year consists of $365\frac{1}{4}$ days. Their forefathers prior to the first dynasty had already made a star map in approximately 3500 B.C. which enables us today to identify some of the star groups. Go

back further into pre-history and we find that the Egyptian civilisation has been superimposed on that of a stone age one. There is no slow development of the Egyptian civilisation from the stone age, it is either there or not at all.

How comes it then that a civilisation can suddenly appear with accurate astronomical knowledge? As we have seen it must have taken centuries for them to arrive at such conclusions. The Chaldeans reckon it took them 1900 years of observation to arrive at the series of lunations we now call a Saros. This series of eclipses of the sun by the moon repeats itself every 18 years and 11 days, but the eclipses are not visible from the same spot on the earth at each new Saros. If it took the Chaldeans 1900 years, how long did it take the Egyptians to arrive at the length of year as being $365\frac{1}{4}$ days, and what is more, where were they when they were doing it? And how long had they known it in 3188 B.C.?

One day we hope to have an answer, but in the meantime the ghost of Atlantis points the way. Here, if we are to believe Plato, lived a people who could have arrived at so accurate a conclusion as $365\frac{1}{4}$ days, here was the climate for observation, the latitude to assist in calculations of the longest and shortest day of the year and here too were the leisured class capable of making them. In other words were the Egyptian astronomers, colonists from Atlantis?

"There was a Door to which I found no Key:

There was a Veil past which I could not see:"

(A) The Calendars and Chronology by J. W. S. Sewell from "The Legacy of Egypt" Oxford University Press.

The Antiquity of Homo-Sapiens

By L. YOUNG

Two important discoveries relating to Early Man have been made within the last fifteen years. These have furnished evidence that *Homo-sapiens*, the species to which modern man belongs, is of a greater antiquity than the Upper Palaeolithic epoch, when their representatives appeared in Western Europe with the superior techniques that heralded the Aurignacian industries and finally superseded all less progressive types of man then surviving.

The more conservative estimates of the older school placed the beginnings of this epoch at 25,000 to 30,000 years ago⁽¹⁾. The time-scale worked out largely by Prof. F. E. Zeuner⁽²⁾, which has been adopted by the majority of modern pre-historians, assigns for the commencement of the Upper Palaeolithic, a period of 87,000 years. The two other Pleistocene subdivisions, the Middle Palaeolithic (the Mousterian industries); and Lower Palaeolithic (the Acheulean and Chellean industries); are apportioned periods comparable to the above, the duration of the whole amounting to approximately 500,000 years.

In the early summer of 1935, a London doctor who made periodic visits to some gravel pits at Swanscombe in Kent, for the purpose of collecting Lower Palaeolithic implements, found a fossil human occiput bone⁽³⁾.

The excavations made by these pits, situated on the south bank of the Thames, between Dartford and Gravesend, had exposed a terrace of gravels formerly laid down by the river before it had eroded its present valley. To this, which is known as the Boyne Hill or 100 ft., terrace; belongs the Swanscombe Series, representing 30 feet of gravels divided by loams into Lower, Middle and Upper beds. In the lower occurs the Clactonian flake, followed by the Acheulean industries from early to late developments in the succeeding overlying beds⁽⁴⁾.

Nine months after the first discovery was made when the face of the pit was worked back 8 yards, a human parietal

tal bone was also found, which later examination established belonged to the same individual. These human fossil remains were assigned by the Committee of the Royal Anthropological Institute who investigated the site, to the second interglacial stage of the Pleistocene known as the Penultimate or Mindel Riss, (German Elster-Saale) and are ascribed by Prof. Zeuner⁽²⁾ an antiquity of 250,000 years.

Though the bones were abnormally thick, an analogy which they bear to the remains of Piltdown man, whom Keith contended it was a derivative, the differences are so small as to support the conclusion that the Swanscombe remains can be differentiated from that of the Neanderthaloid type, and belonged to an early Pleistocene development approximating to the present species of man, *Homo-sapiens*.

Acceptance of the Swanscombe skull as evidence for the antiquity of *Homo-sapiens* has been sustained by a recent discovery made by Mll. Henri-Martin, in Central France in 1947. At the Cave of Fontchevade in the French department of the Charente, where previous digging had revealed a series of Industries ranging from the Mousterian to Magdalenian times, further exploration undertaken by Mll. Henri-Martin brought to light the remains of fossil man underlying the Mousterian. This was separated from the former by a thick stalagmite floor. The remains which consisted of a portion of a cranial vault, including two parietals and part of the left temporal, were found in a stratum composed of red sandy clay earth, with flints and fauna which are again associated with a warm climate. The fauna testifies to a third Interglacial (Riss-Wurm) dating for the deposits and the implements have been recognised by Abbe Breuil, as belonging to an Industry known as Taycian⁽⁵⁾, having an antiquity perhaps of 187,000 years.

Dr. H. Vallois, who examined these human fossils, is of the opinion that there is nothing in the remaining portion of frontal bone; resembling the supra-orbit crest that is such a prominent feature of the Neanderthaloid skull. This is confirmed by the fragmentary remains of a second skull among which was a partial frontal bone; and the measurements undertaken by Dr. Vallois, have indicated that even

the frontal of Cro-magon man (Aurignacian period) exceeds that of the latter and calls for a nearly vertical forehead thus having a complete conformity with the latest development of Homo-sapiens⁽⁶⁾. The thickness of the bones would however imply a resemblance to that of the Swanscombe remains. But, in contrast, the implements found have a much rougher and primitive appearance than those of the Acheulean industry associated with the latter.

Thus it would appear that the early forebearers of Homo-sapiens existed in Europe or at least its Western portion prior to the advent of the Wurm glaciation when the Mousterian Industry was absolutely predominant. Frequently, sites have yielded, in conjunction with this culture, representative of the Middle Palaeolithic, fossil human remains that are non-sapiens in type and commonly termed Neanderthaloid. The principal characteristics of this type is fairly well known, the heavy frontal ridging, a retreating forehead and therefore an inferior brain capacity, and the body structure that requires a slouching stance or gait.

Where these early Homo-sapiens took refuge from the rigours of the Wurm glaciation is a problem now awaiting the prehistorian and anthropologist. Nor yet has skeletal material been discovered that would furnish evidence that their structure conformed to that of later Cro-magon man. At least it can be asserted that the hypothesis of Weidenreich and of others, that would trace the evolution of Homo-sapiens directly through the Neanderthaloid species from an even more primitive species, that of Sinanthropus—estimated by some as at least of a million years old, will require drastic revision. But whatever the ultimate ancestry, it is clear that these two discoveries have established conclusively that Homo-sapiens has a much earlier development than was suspected even twenty-five years ago.

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The City of Brass

by EGERTON SYKES

The late Mrs. Whishaw⁽¹⁾ held the opinion that in the days of far off Atlantis, the copper-ore from the mines of the Rio Tinto was shipped to the Motherland from the port of Niebla on that river. She also considered that it was the use of these ores which initiated the Bronze Age in the West.

Recent investigations suggest to me that orichalcum, that now unknown metal which was used to cover the exterior surface of the great temple of Atlantis, as mentioned by Plato⁽²⁾, may have been shining brass sheets. Those who visited the Paris Exhibition of 1937, will recollect that one of the bridges over the Seine was covered with sheets of burnished red copper, and in the evening with the rays of the setting sun upon it, the effect was that of some relic of the distant past. The term orichalcum meant mountain brass, and may well have been applied to a whole series of metals of varying colours, ranging from bright red to palest yellow.

One of the great stories of the past is that of the City of Brass, which is known to us from the Arabian Nights, that wonderful collection of tales of the seafarers who traded and fought between Cathay, the Indies, the Middle East and Lybia, which like the voyages of Hakluyt⁽³⁾, have delighted young and old for thousands of years. The best version of the story is in Burton⁽⁴⁾ and there is another good one in Lane⁽⁵⁾ either or both of which can be consulted in any good library.

In essence the tale of the City of Brass is of an expedition to the Cyrenian desert in search of a fabled city of the dead, packed with treasure. After hearing the recital of a desert dweller whose grandfather actually saw the city, the party leave on their travels. About half way, they find an equestrian statue in the sands, which when cleared of obstruction swings round on a pivot and points in the direction of the city.

This statue recalls on the one hand the swinging figures on the chariot of Wang Ti, the legendary Emperor of China which always pointed to the south⁽⁶⁾, and also the equestrian statue found on the Island of Corvo in the Azores, by the Portuguese discoverers in the 15th century, which was broken up for shipment to Lisbon and never seen again.

The city when sighted, proved to have two towers covered with sheets of shining Andalusian brass or copper, which was said to equal gold in value. After climbing the walls which were of black marble, the leader of the expedition found yet another brass equestrian statue, which actuated the mechanism opening the gates. Inside there was a staircase of different coloured marbles, recalling that at Tiahuanaco⁽⁷⁾.

The city was found to be tenanted solely by the shrivelled bodies of the dead, and by the mummified bodies of the Queen and her court. This story links up with the expeditions of Count de Prorok⁽⁸⁻⁹⁾, who sought the palace of Queen Tin Hinan of Atlantis, and also with the Queen Antinea of the romance by Benoit⁽¹⁰⁾.

Burton considered this story to be related to that of Many Columned Iram⁽¹¹⁾, but I do not share this opinion as Iram is linked with the Tower of Babel and with the foundations of Semitic Myth and its relationship with Atlantis is very distant. Burton also gives a reference to Night DCCLXXII which would appear to be a printers error as no trace of any such reference can be found.

About the time of the uprising of Islam, some thirteen hundred years ago, a tribe migrated from the Sahara across Africa to the Ife Country of Nigeria. Frobenius⁽¹²⁾ reports that with them they brought memories of a temple of brass in their ancestral city, and built to their divine ruler a huge temple of brass with stables to hold ten thousand horses. This temple was in existence until recent times, while the tribe also worshipped a Posidonean god.

Here we have a trail leading from the Rio Tinto Copper mines, through Atlantis to North Africa, and from there to Nigeria a journey lasting some twelve thousand years but always carrying with it the proof of the Atlantean civilisation and culture.

I would like to express my thanks to Mr. D. R. Bentham for his assistance in the research in the versions of the City of Brass story.

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Correction

We regret that the last issue of this magazine contained two printer's errors, namely the insertion of 'K' for 'L' in the heading of the article by Mary C. Wheelwright and the misprinting of Volume 5 for Volume 4 on the cover.

We tender our apologies and trust that our readers have experienced no inconvenience.

Akeman Street *(Oxfordshire Section)*

by F. R. WATTS

It is generally conceded that Akeman Street and the Fosse Way represent two of the earliest Roman Roads in Britain, although the appellation "Roman" is really a misnomer, for these roads are made up of a series of British Trackways the suitable portions of which were metalled under the supervision of Roman engineers.

There can be few more ardent admirers of the Romans than Mr. Humfrey Grose-Hodge, M.A., and his testimony should be of value. In his delightful book "Roman Panorama," he writes, "Moreover the lay-out of the road is generally conclusive evidence. Roman roads are almost proverbially straight; and even when, as in England particularly, they are not really so, they look straight, because they are laid out in straight sections and change their direction by angles and not by curves. The change of direction is usually made on hilltops, and all that can be seen at one glance is the section which runs straight from one hill-top to the next."

Exactly! The straight sections from one hill-top to another, the change of direction by angles and not by curves and the fact that this change of direction is usually made on hilltops, all bespeak the use of pre-historic sighted trackways. Of such a method of construction, Akeman Street is an outstanding example.

From Asthall to Ramsden the said Akeman Street follows a trackway sighted on Cold Harbour (or Cole Arbour) near Tackley.

Indications of another trackway from Swinbrook Church to Sturdy's Castle are given by a stone at Asthall Leigh, an erratic from the Lower Greensand — Ramsden Church site, the stone at Akeman Street Farm, a farm road to Field Barn Farm, a ford over the Glyme and a spring near Sturdy's Castle.

From Ramsden to Stonesfield the Romans followed

this trackway, but at the bend and ford over the Evenlode S.E. of the village they deviated from this, the most direct way to Sturdy's Castle and then to the Cherwell ford.

Sturdy's Castle, the site of an ancient barrow or mound as its name indicates, was the intersecting point for several trackways, one of which came from Leafield Barrow and continued direct to the ford. The area between Fawler and Stonesfield traversed by this track is still known as Cold (Cole) Shore.

Beyond the ford the Romans used another track sighted on the large barrow in Wychwood Forest, near Waterman's Lodge, and east of Bicester yet another track sighted through Rousham Gap on to the Hoar Stone at Enstone.

The above may be easily verified by placing a straight edge along the sections of road as shown on the one-inch Ordnance map (Banbury 145).

In spite of a theory which has been promulgated during the last few years to the effect that the Roman engineers used fire and smoke signals on high points along their route, it is evident that to assume that they threw up the barrows at Leafield and Waterman's Lodge in order to construct short sections of road miles away, and running at angles to each other, is palpably ridiculous. Moreover, if historians are correct, the area was covered by dense forest and the said barrows invisible.

Now why was there that deviation from Stonesfield to Sturdy's Castle? In order to solve this problem we must look much further afield. Some four miles south of Chesterton is an area practically surrounded by the River Ray and its tributaries, and known as Ot Moor. The map shows the moor as traversed by two straight roads or tracks, one running north and south and the other roughly east and west. If we produce the line of the latter westwards, it passes through Woodstock Church, the house at Akeman Street Farm and on to Lyneham Round Pound with its ancient stone. It is obviously the line of a prehistoric trackway with the farm on it.

Last December (1950) the tenant, Mr. G. G. Green, decided to erect a new gate, but when attempting to dig a hole for the post, his work was obstructed by a large stone just below the surface. It was not bedded and was hauled out by a powerful tractor, when it was found to be a block of Forest Marble—really an erratic—for the rock strata here is oolite, and lies some six feet below the surface.

That block was the ancient mark-stone, and a sure indication of an intersection point with other trackways crossing the east-west road. One of these ran from the site of Swinbrook Church to Sturdy's Castle, another from the tumulus near Arthur's Lodge. There is still ocular proof of the directions of these latter in the shape of embankments running from the stone to the boundaries of the meadow, beyond which they have been obliterated by cultivation.

Lines on the map and compass bearings, together with an aerial photograph, confirmed the above. Beyond any reasonable doubt the track had been converted into an earthwork, not so much for defence as destruction, for the Romans were advancing along, not across its line, and the object of the embankment was to render it impassable. In the course of centuries denudation reduced the embankments and covered the mark stone.

Some two miles to the north-east was another intersecting point where two trackways from the west offered desirable routes to the invaders. One of these came from the site of the old church at Churchill, Knollbury Camp. stone on Grim's Dyke, site of Roman Villa at Callow Hill and on to what we now know as the Wootton Turn. The other came via the King Stone at Rollright to intersect at the same spot, passing over Norton tumulus and the Hoar Stone at Enstone on the way. These trails gave ready access to the West and the Fosse Way.

Denied one trail, and with such a useful alternative route, the invaders levelled a portion of Grim's Dyke and drove a road through it on to the Wootton Turn, over the most convenient ford on the Glyme and on to Sturdy's Castle, there to pick up a trackway running from Leafield Barrow to a ford on the Cherwell.

On the opposite bank four trackways met. The Port-

way—whose line is still indicated by a straight stretch between Somerton and Fritwell (not the remains of the trackway between the sites of Somerton and Kirtlington Churches which has been confused with it) Aves Ditch—a just recently destroyed chariot way, another leading S.E. to the site of Preston Bisset Church and the one along which the modern road to Chesterton runs, which latter they followed.

This then would appear to be the solution as to what that long straight earthwork known by the various names of Aves Ditch, Ash Bank or Wattle Bank really was, a magnificent pre-historic road to the Cherwell ford, whose destruction denied the invaders a way to the N.E. and the other trails embodied in Watling Street.

The straight earthworks projecting from Grim's Dyke may possibly represent similarly destroyed trackways, and if such destruction took place where the track traversed a forest or dense scrub it would prove a most effectual method of delaying the movement of the vehicular traffic of the invaders, and also prevent the employment of the usual assault tactics of the Roman infantry.

The curved ramparts may well, as generally assumed, indicate the perimeters of forest clearings traversed by the tracks. What a picture of guerilla warfare and delaying tactics these mounds present to us!

Any unprejudiced investigator who will take a one inch ordnance map (Banbury 145) and draw the above trails on it cannot but be impressed by the result, especially on the left bank of the Cherwell. When we remember that the ordinary farm roads—really dirt tracks—are capable of carrying the heavily laden carts and waggons at hay-making and harvest year after year, even for centuries, without repairs, it is not difficult to imagine this county covered with such tracks, which while wholly satisfactory under normal conditions, were liable in wet periods to break down under the heavily shod feet of the Roman legionaries.

If Britain really was "The Granary of the North." and if it required a fleet of eight hundred vessels to convey the wheat to Rome, land transport would have been a serious problem unless some such system of dirt tracks existed. That they did exist, and that Roman Villas and farms were laid out alongside them, there can be no reasonable doubt.

Radiesthesia

At a time when the Government provides medical attention for every man, woman and child in Britain, it is of interest to observe that tens of thousands of people are turning from orthodox to unorthodox practitioners for treatment of illness. It is possible that one reason for this is that under present circumstances the general practitioner has little time to listen to, and advise his patients, but the basic cause of this tremendous change is that medicine has tended to lose interest in the psyche of the patient, particularly at the present time, when current materialistic doctrines rarely allow for its existence.

Radiesthesia involving the use of a pendulum instead of a divining rod for the diagnosis and treatment of diseases, may be said to have originated in 1806 when Gerboin, a French scientist, first conceived the idea of using a pendulum. During the following century the science developed mainly in France, and usually by the Catholic Clergy, who have always been at the forefront of scientific development in that country, possibly because, being unmarried, they had ample time on their hands for study and thought.

Since the first World War, development has proceeded apace and the International Congress of Radionics was held in this country in 1950. It covered the whole field of the effect of radiations emitted or received by the human body. A wide range of specialised activities was demonstrated, and also various types of machines designed to measure and calibrate human radiations.

The basic factor of radiesthesia is the assumption that every living thing, whether starfish or human being, emits a steady stream of radiations. This miniature transmitting station has in man a maximum reach of some twenty-five to thirty feet, but is usually not noticed further than half this distance. There are three streams of radiations, one nearing the visible spectrum, which compose the aura or halo of the saints of old, one approaching audibility, and one on a shorter wave-length, which can be modulated by illness to a recognisable pattern, capable of demonstration on a cath-

ode tube.

The correct intrepertation of these patterns, involves a high degree of technical skill only to be acquired after long and arduous training. In such cases the proportion of successful treatments is sufficiently high to justify many of the claims made for the new science.

Book and Film Reviews

Dragons in Amber. By Willy Ley. London, 1951. Price £1 1s. 8d. post free.

Mr. Ley in his latest book not only maintains the standard set in *"The Lung Fish, the Dodo and the Unicorn,"* but also continues the tradition initiated thirty years ago by Lancaster. The essays in this latest volume cover the origin and use of Baltic amber, which has been found all over the Classical World, the Krakatoa explosion in 1883 and its effect on flora and fauna, the origin of camels; the discovery of the Siberian mammoths and tales of mysterious animals and plants to satisfy all tastes. To your reviewer, who spent many pleasant hours in the famous Amber Museum at Koenigsberg, the descriptions of the strange objects found in amber evoked many memories. It would be of interest to know if the author had the opportunity of consulting La Baume's *"Kulturgeschichte des Bernsteins,"* Danzig 1935.

The Music of Crystals, Plants, and Human Beings. By the Rev. Father A. Glazewski. London, 1951.

The theories advanced in "The Gravitational Wave" are here carried a stage further by being applied to living organisms, the crystals referred to being those of viruses and plant saps.

The basic assumption is that all accumulations of matter, whether planetary systems or living beings, tend to form themselves into a harmonically balanced structure, the form of which is dictated by the component parts. If this structure is suddenly changed, the subsequent process of re-adjustment with the alteration of the form, may cause illness or death in living bodies and violent upheavals in others.

In short the harmonic balance is that best calculated to permit of survival, and any deviation from it constitutes a threat, the strength of which is in relationship to the deviation. The theory, in its astronomical aspects, is of particular interest to followers of the Hoerbiger Theory, as it shows the constant re-adjustment which must be going on in the solar system owing to the inward spiralling movement of the planets.

The effect of the author's theories on Radiesthesia will be reviewed in the next issue of THE PENDULUM.

Researches on the Motion of Comet P/Wolf 1, Part XV. Perturbations due to Jupiter and Saturn 1942 June 10.0 to 1950 Oct. 6.0 by Professor M. Kamienski. Krakow, 1951. Researches on the Periodicity of Halley's Comet. Part II. The Past of Halley's Comet by Professor M. Kamienski. Krakow, 1951.

These two bulletins by Professor Kamienski, are of the greatest of value to astronomers. By careful calculation he has shown that comets 1, 5, 7, 9, 19, 31, 36 and 48 of Baldet's list are in all probability apparitions of Halley's Comet. The possible further extension of these tables should show whether the celestial visitors postulated by Comyns Beaumont, Velikovsky, etc., were not in actual fact Halley's Comet.

The figures for W the Comet Wolf 1, although calculated on a different basis, agree closely with those of Dinwoodie on the B. A. A. Handbook for 1950.

Zodiacs Old and New by Cyril Fagan. London, 1951. Post Free 4s. 3d. \$0.65.

Although this study of zodiacs is mainly intended for astrologers, the information contained therein is of great interest to all students of the remote past, particularly that of Egypt.

While the importance of the year B.C. 786-5 in the Egyptian calendrical system is admitted, it is felt that the author tends to allow this date to overshadow earlier and, at least, equally important ones.

Worlds in Collision. Paramount Film. Produced by George

Pal. From the novel by Edwin Balmer and Philip Wylie. 1951.

This film is of a technical calibre as high as *Destination Moon*, while the plot is more adult. Your critic was fascinated by the shots showing the effect on the Earth of the near passage of a planetary body, and would recommend all those who have any doubt as to the possibility of the Atlantis disaster having been caused by the approach of Luna, to see for themselves what the event must have looked like.

The story of the death of the world by a collision with a passing star, and the saving of a small group of people who travel by rocket to a small planet was written some twenty years ago, but it remains as fresh as it was when written.

A film well worth while seeing when it comes to your local cinema.





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